A Treatiſe of the way to life, deuided into three partes.

The firſt part ſheweth howe, by ſinne wee haue deſerued Gods curſe.

The ſeconde parte ſheweth me, howe wee are freed from the curſe, and the law ſatisfied.

The thirde part teacheth vs, what duetyes and thankefulneſſe we owe to the Lorde, for this benefite of our redemption.

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¶ The first part shew-eth our miserie, and how by sinne we haue deserued Gods curse, and eternall damnation.

Q. TO whom doest thou professe thy selfe to belong?

A. To the liuing God [a] maker of heauen & earth: whose [b] workmanship I am, for that hee hath made and created me. [a] Gen. 1. 1. Act. 14. 15. [b] Ephe. 2. 10.

Q. Wherefore hath God created thee?

A. That I might serue to [a] his glorie, by doing his will in [b] righteousnesse and holinesse all my life. [a] Ephe. 1. 4. 5. [b] Ephe. 4. 24.

Q. Did God then create man that he could doe his will?

A. Yea verily, for he created man [a] to the likenesse of his owne image, in true [b] holinesse and righteousnesse. [a] Gen. 1. 27. [b] Col. 3. 10. Ephes. 4. 24.

Q. Canst thou then of thy selfe doe his will, and keepe his lawe?

A. Nothing lesse, for in [a] Adam we

are all fallen from the state of innocencie, and *b* are by nature the children of wrath, *c* and voyde of all grace, *d* & seruants of sinne.

b Ephes.2.3.
c Rom.3.23.
d Rom.6.20.

Q. What is sinne?

A. It is the breach *a* or transgression of Gods lawe.

a 1.Iohn.3.4.

Q. What is the reward of sinne?

A. Eternal *a* death and damnation both of body and soule.

a Rom.6.23. Mat.25.41. 46.

Q. How commest thou to the knowledge of sinne?

A. By *a* the lawe of God whiche I finde my selfe not able to perfourme, & therefore am guiltie of death.

a Rom.3.20. & Rom.7.7.

Q. What is the lawe of God?

A. It is a rule of perfect obedience, *a* teaching vs howe to walke & please God, conteyned in the ten commaundements.

a 1.The.4.1.3

Q. Rehearse them.

A. God spake and said: I am the Lord thy God, &c.

Exod.22.

Q. What meaneth this Preface: I am the Lord thy God which brought thee out of the lande of Egipt, out of the house of bondage.

A. I

A. I note first, that God setteth down his authoritie before his law saying: I am the Lord, mouing vs to feare him alone: secondly, adding thy God, hee geueth forth most louing promises of his mercies concerning this life, and the life to come, to moue vs to loue him alone, and trust onely in him: thirdly, repeating his benefites, he addeth matter of faith and thankfulnesse.

Q. How is this lawe deuided?

A. Into two principall heades, or tables. 2. Tables.

Q. What is conteyned in the first table? a Mat. 22. 37 39. Luke 1. 75

A. a Holinesse, or the true worship of God, commonly called our duetie to God, conteyned in the first foure commaundements. 1. Table. a Luke 1. 75. Mat. 22. 37. Ephe. 4. 24.

Q. What teacheth the first commaundement: Thou shalt haue none other Gods before me.

A. It teacheth vs to honour a God alone, that is to worship him with b feare, to beleeue in him, and call vppon him through faith, and testifie our c loue toward him with thankesgiuing, ha- a Deut. 6. 4. b Deut. 10. 12 20. c Deut. 6. 5. Mark. 12. 30.

a Luke 10.27. uing our d soule, heart, minde, and
b Deut. 18.9. 10.11. thoughtes, consecrate vnto God, and forbiddeth vs to e heare false teachers, or to regard sorcerers, witches, or anie such.

Q. What teacheth the 2. commandement, Thou shalte not make to thy, &c.

A. It teacheth vs that wee shoulde
a Leuit. 26.1. not liken God to a any creature whatsoeuer, nor worship him in any similitude, neither after our owne phantazie, or by good intentes, not grounded on
b John 4.23. his worde, but onely b in spirite and
c Deut. 12.32. trueth, after the true c rule of his worde.

Q. What teacheth the third commaundement, Thou shalt not take the name, &c?

A. It forbiddeth vs to a sweare
a Jer. 5.7. be any creature whatsoeuer, or by Gods
b Leuit. 19.12 name b falsely or c rashly, but in d
c Eccle. 19.1. truth, iudgement, and iustice, with all e
d Jere. 4.2. reuerence of his name, and chargeth vs
e Deu. 4.8.58 with the care f of gods glorie in hea-
f 1. Cor. 10. 31. Col. 3.17. ring, speaking & thinking of his worde & workes, and in all our doings.

Q. What

Q. What teacheth the fourth commaundement: Remember thou keepe holy the Sabboth, &c? a Act.20.7.

A. We are taught to a assemble to heare Gods worde, and vse his sacramentes with b faith and c repentaunce, and to pray to him also to d rest from sinne, and our owne wayes, to profite in true mortification and sanctification e which God worketh in his Saintes. b Rom.4.11. c Mat.3.2.6 d Esay 56.2 & 58.13. e Exod.31.13

Q. It seemeth then that these foure preceptes teache the true seruice due to God, now tell me what is taught in the second table? The 2. Table.

A. The second table teacheth vs a righteousnesse, or our duetie to men in the Lorde, conteyning the sixe last commaundements. a Luke 1.75 Mat.22.39 Ephe.4.24

Q. What learne we in the first cõmandement: Honour thy Father, &c?

A. We learne to feare, loue, and obey our Parentes, b Princes, c Gouernours, teachers, d Pastours, Maisters and e Elders, and all our betters. Finally, it teacheth all superiors to be as fathers to their inferiours, & the inferiours to obey in the Lord. a Leuit.19.3 b Exod.22.28 c Rom.13.1.2 d 1.Thes.5.12 e Leuit.19.32

Q. What teacheth the sixt commandement, Thou shalt doe no murther, &c?

A. It teacheth vs to shun al occasiõ of discord, in thought, deed, and worde, all quarrelling, fighting, *a* hatred, or desire of reuengement, and teacheth to do *b* good to all men, euen to our enemies.

a Leuit. 19. 17 18.
1. Ioh̃ 3. 15
b Mat, 5. 43. 44.

Q. What teacheth the seuenth commaundement: Thou shalt not commit adultry?

A. It forbiddeth all *a* fornication, *b* vnorderly, and waucon lusts, *c* talkes & songs, proud *d* apparrell, lechery, drunkennesse, excesse and *e* idlenesse. Finally, all occasions leading to vncleannes, & requireth all sobernesse, chastity, and temperancie.

a Ephe. 5. 3.
b Leuit. 18. 12
c Ephe. 5. 4.
d Deut. 11. 12
e Ezec. 16. 49

Q. What teacheth the eight: Thou shalt not steale, &c?

A. It forbiddeth all *a* deceite, *b* couetousnesse & *c* iniury in any dealing, & in all callinges, and commaundeth all true & *d* iust dealing in iudgement, measure, & weight, & teacheth euerye man to bee content with his estate *e* and to helpe others.

a Exod. 25. 14 17.
b Jer. 8. 10. 15
c 1. Thes. 4. 6.
d Leui. 19. 13.
e Ephes. 4. 28.

Q. What

Q. What teacheth the ninth commaundement: Thou shalte not beare false &c?

A. It forbiddeth all a hearing, and b speaking of slaunders and vntruthes against our neighbours, all flattering, lying, vpbraiding, and dissembling, and chargeth vs with the care of the good name of our neighbour, and charitablie to witnesse the truth to the establishing of loue.

a Exod. 23. 1. Psal. 15. 3. b Leui. 19. 16.

Q. What teacheth the tenth commaundement: Thou shalte not couet thy, &c?

A. It teacheth ý not only a consent to the desires of euill, is sinne, but the motion of sinne it selfe is against Gods a lawe, and bewrayeth our concupiscence, and conuinceth vs of the breach of the lawe.

a Rom. 8. 7. & 7. 7. Gal. 5. 17.

Q. Sith then that wee cannot obserue the lawe, to what vse serueth it?

A. To shewe a man his weakenesse, to b accuse and condemne man, and maketh the faithfull to c flee to Christ, and acknowledge the free grace of God to bee the onely cause of their

a Gal. 3. 19 b Rom. 3. 20 & 7. 7. c Gal. 3. 24

health, it increaseth the knowledge of
d Gal 2.16.19 Gods wil in them, d humbleth the flesh,
e Heb.8.10.11 and stirreth vp the spirite to e obediẽce
f Psal.19.17 by Gods spirite, whiche maketh the
lawe f profitable & sweete to the faith-
full.

The second part teaching how we are freed from the *curse, and the law satisfied.*

Q. By what meanes then is the law satisfied, and this curse answered for vs?

a Joh.3.16 A. God of his infinite a loue, in
b Gal.4.4.6 the b fulnesse of time, sent his sonne
made of a woman, and subiect to the
law, and redeemed vs from the slauerye
c 2.Cor.5.19 of it, c reconciling vs to God by not im-
d Rom.8.3.4 puting our sinnes vnto vs, and so was d
2.Cor.5.21 made sinne for vs, that we in him might
be righteous before GOD, and so
e Gal.3.13 e freed from this curse, and the law sa-
tisfied.

Q. It seemeth then that we obtayne not

not righteousnesse by the law.

A. No verily, but a by fayth in Jesus Christ, b in whom our faith is counted for righteousnesse.

a Gal.2.16. & 3.11.12.
b Gen.15.6 Rom.4.13.16

Q. What is faith then?

A. It is a certaine a knowledge & sure b perswasion of the free good will of God towardes vs in Christ, c sealed in our hearts by his spirite.

a Ephe.4.13. 1.Joh.5.23
b Mar.11.22
c Heb.8.10

Q. How come we by faith?

A. By a hearing the worde of God preached.

a Joh.17.8.20. Rom.10.17

Q. Haue we faith then by bare hearing of the word?

A. No, but it is the a worke of Gods spirite in vs.

a Joh.6.44 Ephe.6.23. & 2.8. Phil.2.13

Q. Is faith then needfull?

A. Yea, a for without faith we cannot be saued.

a Mar.16.16 John.8.24

Q. What profit then haue wee by faith?

A. Wee are a iustified thereby & b made the sonnes of God.

a Rom.3.23. & 5.1.
b John 1.12. Gal.3.26.

Q. Rehearse the summe of this thy faith?

A. I beleeue in God the Father almightie, &c.

Q. What

Q. What is the briefe summe of all this?

A. I learne foure thinges: first that God *a* the father is creatour and preseruer of al things in heauen & earth. Secondly, that God the sonne *b* is redeemer of the world. Thirdly, that God *c* the holy Ghost is the sanctifier of his people. Fourthly, that by this meanes GOD hath *d* purchased to him selfe a Churche, and made it holy to serue his glory in life

a Gen. 1. 1 Ephe. 4. 6 Deut. 32. 58 Mat. 2. 10.
b Joh. 3. 16. 17 Gal. 4. 5. 1. Joh. 2. 12
c 2. Thes. 2. 13 1. Pet. 1. 2.
d Ephe. 5. 26

Q. Are there three Gods that thou namest, God the father, God the sonne, and God the holy Ghost?

A. No verily, but *a* one onely eternall God, in one essence and being, yet *b* distinguished in three persons, because of their seuerall operations, effects and properties.

a Ephe. 4. 6
b Mat. 4. 16. 17. & 28. 19 1. John 5. 7

1. part.

Q. Why is the first person in trinitie called father?

A. Because hee hath *a* created all things, and *b* adopted the faithfull to be his children in Christ.

a Gen. 1. 1.
b Joh. 20. 17. 1. John 3. 1.

Q. Why is he sayde to be almightie?

A. Be-

A. Because his power is ouer all thinges, and ruleth them all by a his word. a Ier.10.13. He.1.3.& 11.3 2.Pet.3.5.6

Q. Why is he called maker of heauen and earth?

A. Not onely because he made heauen and earth, and all thinges in them, but also because hee a ordereth, and b preserueth them all by his prouidence. a Esay.40.26. Ier.10.12.13 b Esay 42.5.

Q. What followeth in the second article, and in Iesus Christ his onely sonne our Lord? 2. part.

A. Here beginneth the history of our redemption, wrought by the second person in trinity, God the sonne.

Q. What signifieth this word Iesus?

A. It signifieth a a Sauiour. a Mat.1.21

Q. Why is Christ called a Sauiour?

A. Because hee a saueth his people from all their sinnes. Mat.1.21

Q. What doeth this word Christ signifie?

A. It signifieth annoynted, and is so called because hee was annoynted with a the holy Ghost, to bee the b king, c priest, a Psal.45.7 Joh.3.34. b Luke.1.32

c Psal. 110.4 Heb. 4.14. d Luke 24.10 Heb. 1.2

c priest and d prophet to GOD his father.

Q. What is his kingdom?

A. It is spirituall and a heauenly, wherby he gouerneth his church by his word and spirite, and b triumpheth ouer Satans kingdom in c his owne person for vs.

a John 18.36 b Col. 1.13 Heb. 2.14 c Col. 1.22 Heb. 1.3 1. Pet. 2.24.

Q. What profite haue we by his kingdome?

A. We haue a libertie of conscience, regeneration, b strength and victorie against Satan, death, hell and sin, and finally, are made c partakers of Christ his graces and spirituall treasures.

a Luke 1.71. 74 Rom. 8.2.15 b Ephe. 6.16 Apoc. 12.11 c Ephe. 4.7.8.

Q. Why is he called a priest?

A. Because he was the a true high priest, to offer his own bodie a sacrifice for our sinnes.

a Heb. 2.17 & 9.11.12

Q. What doth his priesthoode profite vs?

A. It assureth vs that he is our a mediatour, to reconcile vs to God, and satisfie for our sins, & to b make an entry for vs, to come c before our God with boldnes, to pray to him, & d offer spiri-

a Rom. 8.24 Heb. 7.25 b Rom. 5.2 Ephe. 2.18 c Rom. 8.15 d Heb 13.15 1. Pet 2.5

ſpirituall ſacrifices.

Q. Why is he called a Prophet? Eſay 55. 4
Heb. 1. 1.

A. Becauſe he is the full interpreter of his Fathers will vnto vs.

Q. What profiteth it vs to beleeue this?

A. Much verily: for hereby our faith is ſtayed on the a doctrine of Chriſt, ſo that we looke for no other doctrine or reuelations then his goſpell though b reuealed from heauen by an Angell. a Iohn 3. 33. 34 Heb. 1. 2. & 2 3 b Gal. 1. 8.

Q. Sith thou calleſt Chriſt the only ſonne of GOD, howe is it that the faithfull are alſo the ſonnes of God?

A. Chriſt is onely the ſonne a of God by nature, the faithfull by grace & adoption in Chriſt. a Iohn 1. 18. & 3. 16. b Gal. 4. 5. 6. Ephe. 1. 5

Q. Why is he called our Lord?

A. Becauſe he is the a onely head of his Church, and b ruler of men and Angels, and we are aſſured of his defence. a Ephe. 1. 22. & 4. 15. Col. 1. 18 b Apoc. 17. 14.

Q. What teacheth the 3. Article: whiche was conceiued by the holye Ghoſt, borne of the Virgin Mary?

A. It

a Rom. 9.5
Col. 2.9.
b Mat. 5.25.
c Gal. 4.4.
d Heb. 2.11.

A. It teacheth that as Christ was a perfect God, so hee was also perfect b man c borne of a woman, yet by a holye seede, that hee may d sanctifye others.

Q. Was it needfull that he must be both God and man?

A. Yea, or els he could not be a Sauiour for man, for the a godhead dwelt in him bodily, that so in b our nature, he might by death destroy the power of Sathan and sinne, and c beare our curse.

a Gal. 2.9.
b Heb. 2.14.
c Gal. 3.13.

Q. What profite haue we by his manhood?

A. Christ therein discharged vs a of his fathers anger, and in taking our nature, b parteth to vs his graces.

a Ihe. 2.14. 17
b John 1.16.
Ephe. 2.5.6.

Q. What learnest thou in the fourth article: He suffered vnder Pontius Pilate, was crucifyed, dead, and buried: hee descended into hell.

A. We learne what anguish of death Christ the a iust suffered on the crosse for vs that are vniust, that we might be healed b by his stripes.

a 1. Pet. 3.18.
b 1. Pet. 2.24.

Q. Wherefore did Christ thus

suffer

suffer and die?

A. For our a sinnes. a Rom.4.25.6

Q. What profite haue wee by his death?

A. The a forgiuenesse of our sins, b the mortification of our flesh, and c the appeasing of Gods wrath. a Ephe.1.7 b Rom.6.5 c Col.1.20

Q. What meaneth his descending into hell?

A. Euen this, that for a time a he felt his fathers wrath, and the b dolours of eternall death in his c soule and conscience here on earth, that hee might bee a redeemer as well of the soule as of the bodie. a Esay 53.3.5 b Act.2.24 c Mat.26.38 42 Luke 22.43. Heb.5.7

Q. What teacheth the fifte Article: the third day he rose againe from the dead?

A. It teacheth that Christ a ouercame death, and brake the kingdome of Sathan for vs. a Col.2.15 Heb.2.14 1.Cor.15.57

Q. What vse haue we of his resurrection?

A. Wee haue a iustification, b gage of our immortality, and c newnes of life. a Rom.9.25 b 1.Cor.15.20.22 c Rom.6.4

Q. How art thou assured that thou

art in Christ, and hast part in his death and resurrection indeede?

a Rom.8.9 2.Cor.5.5 1.Iohn 4.13 b Ro.8.10.11 c Rom.8.13.& 6.6 d Rom.6.4

A. By this, that a God hath geuen me of his spirit, which b subdueth sinne in me, and so c mortifieth my flesh, bringing mee in hatred with sinne and Sathan, and for that I feele d sanctification, and a new life to be begunne in me by his resurrection, which certifieth my conscience, that I am in Christ, and so of God.

e 1.Ioh.3.3.6

Q. It should seeme then, whosoeuer tast not at all of true a mortification, and newnesse of life, howsoeuer otherwise boasting of the mercies of God, of Christes death, and forgiuenesse of sinnes by him, yet hath hee no part in the redemption of Christ?

a Rom.4.25

A. It is very true, for as a Christ dyed for our sinnes, and rose againe for our righteousnes, so he restoreth strēgth to the faithfull b to subdue sinne in some measure, and to walke in a new life and righteousnes here on earth.

b Rom.6.6.18 1.Pet.2.24

M. Nowe tell me what followeth in the sixt article: Hee ascended into heauen, and sitteth on the right hande

of

of God &c?

A. We learne that Christ hauing accomplished, all that was needefull for our saluation, went into a heauen with his body, and b stayeth there til he come to iudgement.

a Mar. 16. 19 Act. 1. 9
b Heb. 10. 12

Q. Hath Christ then cleane forsaken his Church?

A. No, but is present with his a in spirite, to the ende of the world.

a Mat. 28. 20 John 14. 16. 17

Q. What meaneth the sitting at the right hand?

A. The right hand is taken for the power of God, noting that Christ hath all a power of his father, both of things in heauen and earth.

a Mat. 28. 18 John 17. 2 Phil. 2. 9 Heb 1. 3. 5

Q. What profite commeth to vs by his ascension?

A. Heauen is a open to the faithful, which our sinnes had shut vp, and we are assured that b he is our mediatour, and by this meanes c the holy Ghost is giuē to the faithfull,

a Ephe. 2. 6
b Rom. 8. 34
c John 7. 39. & 16. 7

Q. What teacheth the seuenth article: From thence hee shall come to iudge both the quicke and the dead?

a 2.Cor.15 10. Apoc.20.12

A. Wee learne that a all men, both good and bad shal appeare before the tribunal seate of Christ.

Q. Haue we any comfort or profite by this?

A. Yea, for it is happy that he which hath saued vs, shall iudge vs, for he shall come to acquite & a glorifie the faithful, but to iudge and condemne the b vnbeleeuers and disobedient.

a Col.3.4
b 2.The.1.8 10

3.part.

Q. What teacheth the 8. article: I beleeue in the holy Ghost?

A. This article teacheth that the thirde person in Trinitye, GOD a the holy Ghost maketh all this profitable to the faithfull, and b sanctifieth and c regenerateth them to bee newe creatures, and a holy Church vnto God.

a John 6.63 & 14.26. & 16 13
b 1.Pet.1.2 2.Thes.2.13
c John 3.6.8

4.part.

Q. What followeth in the 9. article: the holy Catholike Churche, the communion of Saints?

A. This concerneth the fourth poynt of our faith, assuring vs that a GOD hath his Church on earth alwayes.

a Psal.125.1

Q. What signifieth this woorde Catho-

Catholike?

A. It signifieth vniuersall, noting that Christs Church *a* is dispersed in all places, & yet but *b* one body of one head which is Christ.

a Mat.8.11 John 10.16
b Col.1.18.24 Ephe.4.15.16

Q. Why is added the communion of Saintes?

A. To shew the *a* felowship which ỹ faithfull haue with Christ, and with themselues in ỹ *b* vnitie of faith, and one mind, teaching vs *c* to cõmunicate our graces one to another.

a 1.John 1.3
b Ephes.4.3 13
c Act.4.32

Q. What are the true markes of ỹ visible Church?

A. The sincere *a* preaching of the worde, ỹ true ministring *b* of ỹ Sacraments, *c* prayer, & discipline, according to the word.

a Rom.10.14 15
b Act.20.7
c Gen.12.8 Psal.65.1 Psal.18.4.4

Q. Can there be no Church where any of those doe want?

A. Yes indeede: although blemished, for the woorde preached, and Sacramentes truelye ministred, shewe that there is a Churche, for they are a token of Gods face and *a* presence, and the printes of the *b* soles of his feete.

a Act.10.33 Heb.4.12.13
b Ezek.43.7

Q. It shoulde seeme then that the Romish Church is not the true Church, hauing neither the woꝛd sincerely pꝛeached, noꝛ the Sacramentes perfect, neither in substance noꝛ foꝛme, and their discipline cleane besides the woꝛd.

A. It is very true, neither can the familie of loue be the true Church, refusing the vocall woꝛde, vocall pꝛayer, banishing the Sacraments, and true discipline.

Q. Shewe mee the meaning of the tenth article: the remission of sinnes?

A. It assureth vs of the *a* free foꝛgiuenesse of all the sinnes of the beleeuers, both of the fault and punishment.

a Psal. 32. 1. 2 Ephe. 1. 7

Q. Doe we not merite foꝛgiuenesse of any one sinne by woꝛkes?

A. No certainely: but Christ *a* alone is the full satisfaction *b* foꝛ all our sinnes.

a Act. 13. 38. 39
b Tit. 2. 14
1. John 1. 7

Q. Are not woꝛks then needful, sith they doe not merite?

A. Yes, nothing moꝛe, first, to testifie our *a* thankfulnesse and *b* loue to God,

a Col. 3. 17
b 1. John 5. 2

God, & to *c* proue our faith: secondly, to *d* giue good example to men: thirdly, to *e* glorifie God. Fourthly, to assure our conscience that we are the sonnes of God.

c Tit. 3. 8 Iam. 2. 18
d 1 Pet. 2. 12
e Mat. 5. 18 1. Cor. 10. 31

Q. What teacheth the eleuenth article: the resurrection of the bodie?

A. We are assured that the *a* bodies of the faithfull shall rise to behold God, and *b* shall be made like to the glorious bodie of Christ, and their soules immediately after this life *c* returne to God.

a Iob. 19. 25
b Phil. 3. 21
c Eccle. 12. 7 2. Cor. 5. 6. 7.

Q. Doe not the wicked rise also?

A. Yes verily, both the *a* iust and vniust, the iust to life, and the wicked to death and iudgement.

a Act. 24. 15
b Iohn 5. 29

Q. What vnderstandest thou in the eleuenth article: the life euerlasting?

A. I vnderstand, that after this resurrection there is no more chãge, but ỹ faithfull *a* shall liue with Christ for euer in ioy, the wicked shall bee without Christ *b* in eternall payne.

a Iohn 3. 36
b Mat. 25. 46.

Q. Then all this teacheth vs that the obedience of the law is onely perfor-

med by Christ, in whom we are freelye iustified through faith, wrought by Gods spirite, whiche geueth vs the true knowledge of GOD and his mercies in Christ, in whome onely wee please God, and our obedience is acceptable.

A. It is euen so.

¶ *The thirde parte teacheth* vs what dueties and thankefulnes, we owe to the Lord for this benefite of our redemption.

Q. By what meanes is this faith & obedience nourished or increased in vs?

A. By *a* hearing of ỹ word of God, by the true *b* vse of the Sacraments, & *c* by prayer, by which meanes also wee testifie our faith and obedience, & glorify GOD.

a Rom.10.17 Gal.3.2
b Rom.4.11
c Rom.8.15 & 10.14

Q. Doe these of themselues nourishe our faith?

A. No, but onely *a* Gods spirit maketh

a Rom.8.6 1 Cor.3.18

keth them effectuall vnto vs.

Q. Howe is our faith nourished by the woorde?

A. By diligent *a* hearing, reading, meditation, conference, *b* exhortation, & application of the woorde, assuring vs of the truth therof, and of Gods promises, *c* submitting our selues wholly to the same, that it may be *d* a woorde of power vnto saluation in vs.

a Rom. 10.17
b Act. 20 32 Heb. 10.24.25
c Jam. 1.21
d Rom. 1.16

Q. What is a Sacrament?

A. It is an outward *a* seale ioyned vnto the word which visibly representeth vnto vs spiritual things, & assureth our faith of Gods promises declared in his woorde.

a Gen. 17.11 Rom. 4.11

Q. How many Sacramentes are there?

A. Two: Baptisme, and the supper of the Lorde.

Q. How doth Baptisme profite or nourish our fayth?

A. First, by assuring vs that wee are *a* one with Christ. Secondly, that we are *b* begotten againe *c* from sinne, into a new life. Thirdly, by being a pledg *d* of the forgiuenesse of our sinnes, for

a Rom. 6.3 1. Cor. 12.13 Gal. 3.27.
b John 3.3.5
c Col. 2.11.
d Tit. 3.5

as the water cleanseth the body, so our
c 1.Pet.3.21. soules by the c blood of Christ are purged from sinne.

Q. What profite hath our faith by the Lords supper?

A. Euen this, that as outwardely we a receiue the bread and wine to nourish our bodies, so inwardly we receiue Christ by faith, euen as our own, whose
a 1.Cor.10.16 & 12.26
b Col.1.14.22 b body and blood cleanseth vs from sin and nourisheth vs to eternall life.

Q. Doe we receiue the very bodye and blood of Christ reallye in the bread?

A. Nothing lesse, but onely a spiritually by faith.
a John 6.63

Q. Howe shall wee receiue this Sacrament woorthily or profitably?

A. When wee come with faith & repentaunce.

Q. How shall we knowe that wee come with faith?

A. First, if we acknowledging our owne pouertie and wants, confesse the mercies of God a with thankesgiuing:
a 1.Cor.11. 24.
b Mat.26.28 secondly, when we assure our selues of the b forgiuenesse of our sinnes by the death

death and sacrifice of Christ onely.

Q. How shal we know ỹ we come with repentance?

A. First, if we *a* examine our harts, and are truely *b* grieued for our sinnes, *c* confessing them before God: secondly, when we *d* walke in a new life, that is, in holines to God, and true loue to our neighbour, *e* reconciling our selues one to another, and *f* forgiuing, that we may be forgiuen.

a 1. Cor. 11. 28
b Psal. 32. 5. 6
c Mat. 3. 6
d Mat. 3. 8
e Mat. 5. 23 24
f Mat. 6. 14 15 Col. 3. 13

Q. What differeth Baptisme frō the Lordes supper, sith they both betokē the remission of sinnes?

A. Baptisme grafteth vs into Christ by regeneration in hope of remission of sinnes, the supper nourisheth vs, beyng grafted to feele the power of the death and resurrection of Christ dayly strēgthening our faith into a new life. 1. Cor. 12. 13.

Q. What is prayer, whiche is the third meanes to increase our faith?

A. It is to aske all good thinges of God by faith, and to giue him thanks for all things receiued.

Q. How doth prayer nourish faith, when it is rather an effect or exercise of faith?

faith?

A. It nourisheth it when wee hauing asked, doe also obtayne, and so our faith is strengthened and comforted, but it is an effect of faith, because where faith is, there followeth prayer & thankesgiuing. Rom.10.14

Q. What is required in true prayer?

A. a A pure affection to GOD and his worde, a b true feeling of our owne vnworthines, wants & sins, a sure c faith in the fauour and promises of God, and to aske all things d according to his will.

a Eccles.5.1
1.Tim.2.8
b Gen.32.10
Luke.18.13
c Jam 1.6
Mat.7.7.
d Rom.8.28

Q. Are we thus prepared to prayer of our selues?

A. No, but Gods a spirite onelie teacheth vs to pray faithfully, & b without faith prayer, is not acceptable.

a Rom.8.15 26
Gal.4.6
b Heb.11.6

Q. Rehearse the Lords prayer?

A. Our father which art in heauen, &c.

Mat.6.

Q. What meaneth these words: Our father which art in heauen?

A. Herein God assureth vs, first of his fatherly loue to bolden vs to prayer: secondly, adding (in heauen) hee assureth

vs

vs of his great power, and lifteth our heartes to seeke him in heauen.

Q. What require we in the first petition: Halowed be thy name?

A. We pray for grace, ẏ wee may glorifie God in his word and workes, & in all our doinges, and that his name may appeare glorious euen as it is, all vngodlines being defaced.

Q. What aske we in the 2. petition: Thy kingdome come?

A. We pray ẏ God would by his word & *a* spirite, gouerne & increase ẏ number of his elect, & ẏ *b* Satans kingdom may be vtterly confounded.

a Ephe. 3. 16
b 1. Cor. 15. 24. 25

Q. What aske we in the 3. peticion: Thy wil be done in earth as it is in heauen?

A. We pray that we may obediẽtly resigne our willes to Gods will, ẏ he would *a* create newe heartes and affections in vs by his spirite, and wee pray for the grace of *b* sanctification, that as the *c* Angels in heauen doe willingly please God in all motions, so we may study to *d* please him on earth.

a Psal. 51. 10. 11
b 1. Thes. 4. 3
c Psal. 103. 20
d 1. Thes. 4. 1

Q. What aske we in the 4. peticiõ:

Giue

Geue vs this day our daily bread?

a Prou.10.22 Deut.28.10 12 b Psal145.15 16 Mat.4.4

A. We pray that God will a blesse all thinges that he hath lent vs on earth, and to teach vs to b wayte on his prouidence in all estates of life, that he wil cause all things to serue our necessities, and the furthering of vs in our callings c without whose blessing they al perish and want their vses and effects.

c Leuit.26.20 26.34 Ezech.4.16.& 5.16

Q. What aske we in the 5. petitiō: Forgiue vs our trespasses, as wee forgiue them that trespasse against vs?

A. We heere call on God for the quiet estate of our owne conscience, and for a the forgiuenesse of our sinnes, to be confirmed in vs by this, that we b are willing to forgiue others, and we pray also that we may haue pacience to c forbeare and forgiue others offending vs.

a Ier.31.33 1.King.8.33. 36 b Mat.6.15 Luke 11.4 c Mat.5.23 Col.3.13

Q. What aske wee in the 6. pet. Leade vs not into temptation, but deliuer vs from euill?

A. We pray that God woulde geue vs his spirite to increase our faith, that we may a ouercome the motions and temptations of sinne in vs, that sinne

a 1.Cor.10. 13

b may

b may not reigne with vs vnto death, but that we may be freed from it more and more, and set at libertie to serue righteousnesse.

b Rom. 6. 12
c Rom. 6. 18

Q. Doth God lead into temptation, that we pray he would not leade vs into temptation?

A. God doth *a* not tempt to sinne, but he is said to leade into temptation, when he *b* withholdeth his graces from men, or giueth them ouer *c* to a reprobate sense, or *d* hardeneth their heart, *e* by leauing them to themselues, but God *f* stayeth his children from this extremitie, which else are ready to runne to all sinne, and therefore needfull to pray that God would not leade vs into temptation.

a Iam. 1. 13
b Esay 63. 17
c Rom. 1. 24 26. 28
d Exo. 9. 16 Rom. 9. 18
e Psal. 81. 12 Esay 29. 10
f Psal. 125. 5 Heb. 3. 13

Q. What meaneth this which followeth, For thine is the kingdome, the power and glorie, for euer and euer?

A. It is a confirming of our faith in the power of God, to teach vs that all come of God his goodnes, and not of our selues, and therefore that all should redound to *a* his glorie by our *b* thankesgiuing, which is the *c* onely seruice that

a 1. Cor. 10 31.
b Psal. 50. 14 & 102. 18
c Heb. 13. 15. 16

plea-

pleaseth God.

Q. Now tel me briefly the summe of al this which thou hast sayd?

A. First, we learned by the law, ỳ we al haue cast off the image of God, wherunto we were created, & are become by nature sinners, children of wrath, deseruing Gods curse, & damnation through our transgressions.

Secondly, we learne that ỳ meanes which answered this curse, and tooke away damnation from the faithfull, was the onely death and sacrifice of Christ, who by his spirite daylie restoreth the image of God in the faithfull, and worketh faith, and obedience in them.

Thirdly, we learned that by the practise of faith & obedience we should glorifie God in his word, Sacramentes, & by prayer, by making all our life a thankesgiuing and prayse vnto God for all his benefits in Christ. Which grace God for his Christes sake graunt to me and all his people. Amen.

B. A.

A briefe and short prayer conteyning *the summe and effect of this Catechisme.*

O Eternall God and most mercifull father, we thy poore seruaunts doe humbly acknowledge before thy presence our manifold & grieuous sinnes, wherby we haue broken thy most holy lawe, and haue iustly deserued thy curse, and eternall death and damnation: yea, and these our sinnes haue growen vp with vs from our cradle, we being conceiued and borne in sinne and iniquitie, and we dayly haue prouoked thy wrath against vs by neglecting thy will, and following our owne corrupt wayes. So that we can finde no cause in our selues to procure thy fauour, but are forced to flee out of our selues, & to betake our selues wholly vnto thy fatherly clemencie. Wherefor (most gracious father) sith in thy heauenly wisedome, and eternall counsel, thou hast ordeined thy sonne Iesus Christ to be our only mediator, in whō we may boldly come before thee, & by whose death & cleansing sacrifice, it hath

hath pleased thee to satisfie thine owne iustice in pardoning the sinnes of thy childrē, & turning away thy displeasure from them, wee most humbly beseeche thee in ỹ tēder bowels of Iesus Christ, to forgiue vs all our sinnes, and burie them in the death and obedience of thy deare sonne Iesus Christ, & we most hartily thanke thee (most louing father) for our election, creation, preseruation, especially for our redemption wrought by the death and bloodshedding of Iesus Christ, & for all thy aboundant mercies and graces, so plentifully bestowed vpon vs in him and for him. Also we beseech thee (deare father) to giue vs thy good spirit to worke a liuely faith in vs, whereby the benefite of the death & resurrection of Christ, may be applyed vnto vs, and become effectuall in vs, ỹ we may haue a true sight and feeling of our sinnes, and such a godly sorowe for them, as may bring forth true repentaunce vnto saluation not to be repēted of: so that we may mortifie our sins, especially our seuerall sinnes, ỹ haue most preuayled against vs. And that we

may liue in all holy obediẽce, and a new life before thee on earth, that so we may haue comforte to our consciences both that we are thy children, and also that we shall rise to eternall life in the resurrection of the iust.

Furthermore, (O heauẽly father, sith thou hast giuen vs thy word to teach vs all thinges needfull to saluation, & to instruct vs in thy wayes, we humbly pray thee incline our harts to imbrace & practise the same, make vs truely thankfull, for such gracious & soueraigne meanes of our saluatiõ, as thou hast offered vs, & giue vs grace to vse thy worde, Sacraments & prayer, reuerently, & with faith & repẽtance, as true exercises & testimonies of our faith, & obedience: so that we may increase in all godlinesse & righteousnes before thee al ỹ daies of our life, graũt these & al other thy graces needfull for vs & for thy whole church, we beseech thee for Iesus Christ his sake, in whose nam ewe pray together with thy whole church, & for thy church as he hath taught vs saying. O our Father &c.

O Lord increase our faith. Amen